

LUCIFER.

LIBRARY OF CONGRESS
RECEIVED
JAN 1 1904
ETHIOPIAL DIV.

THE LIGHT-BEARER.

PRICE 5 CENTS.

CHICAGO, ILL., DEC. 31, E. M., 303. [C. E. 1903.]

WHOLE NO. 1001

HOW DID YOU DIE?

Did you tackle that trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact that you're hurt that counts,
But only how did you take it?

You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.
The harder you're thrown, why, the higher you'll bounce;
Be proud of your blackened eye!
It isn't the fact that you're licked that counts,
It's how did you fight—and why?

And though you be done to the death, what then?
If you battled the best you could,
If you played your part in the world of men,
Why, the critic will call it good.
Death comes with a crawl or comes with a pounce;
And whether he's slow or spry
It isn't the fact that you're dead that counts,
But what's done before you die.

—By Edmund Vance Cooke.

THE BIBLE VIEW OF WOMEN.

Hugh O. Pentecost, who is undoubtedly the ablest Free-thought speaker in America, delivered an address in Lyric Hall, New York City, on Sunday, Dec. 13, on "The Bible View of Women," which should have been heard by every woman in the great city. The morning was rainy, however, and the audience was much smaller than those which usually attend his Sunday morning addresses. Here is a synopsis of his address, which certainly will interest every reader of Lucifer:

Woman to-day is more the companion of man than ever before. In former centuries it was never the habit of man to regard woman as his equal, though he sometimes pretended to regard her as his superior. Almost all the avenues of life are now open to woman. She not only earns her living in factories and mills, and in some places in coal mines, but she is also permitted to enter the so-called liberal professions. Many women now are lawyers and doctors. Literature is open to her and the field is largely occupied by her. She is also instrumental in promoting art and education. The majority of the teachers in the schools, taking them all together, are women. Department stores employ thousands of women, and they have proved their value in business offices where they are typewriters, stenographers and private secretaries. Nothing bars her from entering any business unless it be her own desire not to take advantage of her opportunities.

They are not yet allowed to vote. She can do anything else but that. Men want to spare her the responsibility of government; not on the ground that she has no right to vote, but because it is too heavy a duty to put upon her. In England women take a prominent part in political campaigns. Here, too, they take part in politics, but in a less public way.

This emancipation of woman has come about through instrumentalities which are worth considering. All great-minded

men rejoice in the emancipation of women, and the Christian Church has taken all the credit for it. Christianity has opposed every advancement of the human race in every possible way and by every means; by torture, by thumbscrew and rack, by jails, by armies, by laws and by social ostracism. When human nature advances in spite of these obstacles, the Church takes the credit for it.

The Church glories in the fact that there is no slavery in this country and attributes it to the influence of Christianity, having such a short memory that it forgets how the Church took sides with the slave-holders and held up the Bible in support of the system of slavery. Slavery was abolished in spite of all the power of the Church in favor of slavery.

So in all departments of human activity. The working people have had no greater foe than the Church. Beginning with pope and going on down to the most obscure Protestant preacher, we find the Church arraigned against the laborers. By and bye, when organized labor shall have triumphed in spite of the Church, the Church will claim all the credit for advancing the condition of the workers.

One peculiar boast of the Church is that woman has been lifted up by Christianity. The time will come when the Church will claim Herbert Spencer, Huxley and Tyndall, and will boast that the Church overthrew every opposition to science.

The Bible, according to the Church, is the word of God. It seems to be perfectly fair to consult the word of God in regard to God's view of women, the Christian view of women, the Bible view of women. I want to show you what God thinks of women, what the Bible says of them, what Christianity thinks of them, as shown by its greatest teachers. Take the Old Testament, third chapter of Genesis.

Because the woman Eve disobeyed God and ate the forbidden fruit in the garden of Eden, God said to her: "I will greatly multiply thy sorrow and thy conception; in sorrow shalt thou bring forth children"—because she listened to the voice of a serpent instead of obeying God—"and thy desire shall be to thy husband, and he shall rule over thee." There is the beginning of the subjection of woman. And to the serpent who caused the woman to disobey, he said: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go"—before that, I understand, serpents walked on legs—"and dust shalt thou eat all the days of thy life."

But let us see what he did to the man. "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

See the difference in the punishment. It is visited directly on the serpent and on the woman. The woman can never bear a child without suffering and she must be her husband's slave. But in the case of the man, the ground is merely cursed for his sake and he has to work for a living. God struck the serpent and the woman directly; but he couldn't strike Adam, so he just cursed the ground.

Now turn to the last of the ten commandments, given in the twentieth chapter of Exodus, and see what a place woman occupies. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife,"—and it doesn't say anything about coveting another woman's husband; that was all right; a husband was free to do as he pleased; he belonged to himself; but a woman was property, the same as his ox and his ass—"thou shalt not covet thy neighbor's wife, nor his manservant, nor his

maidservant"—that means his slaves; wherever a servant is spoken of in the Old Testament it means a slave—"nor his ox, nor his ass, nor anything that is thy neighbor's."

Now let us see about the slaves. In the twenty-first chapter of Exodus we read: "If thou buy an Hebrew servant, six years shall he serve: and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master has given him a wife, and she have born him sons and daughters, the wife and her children shall be her master's, and he shall go out by himself."

Remember this is God's book and this is the way God told his chosen people to take the wives and children away from their servants who wished to go free after serving six years. "The wife and her children shall be her master's." This God-given law has been enforced in this country in my own lifetime. I have seen men put on the block and sold away from their children. I have seen wives taken from their husbands and sold. I have seen children taken from their parents and sold.

But sometimes the love of the Hebrew slave for his children and his wife was greater than his love for freedom, and he preferred to remain a slave in order to be with them. The word of God provides in such a case that his master shall "bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever."

Now the man slave could go free at the end of six years of servitude, if he wanted to go. But how about the woman slave? "And if a man sell his daughter"—think of it! the word of God authorizing a man to sell his daughter!—"if a man shall sell his daughter to be a maidservant, she shall not go out as the menservants do." She must remain a slave forever. There are other things in this chapter which I cannot read to you. If any of Mr. Comstock's agents were here I might be arrested.

In Leviticus, twelfth chapter, I read: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man-child: then she shall be unclean seven days." Unclean because she has born a child. There is where we get the horrible idea that it is a filthy thing for a woman to bear a child. "And she shall continue in the blood of her purifying three and thirty days." In all that time she must not touch any hallowed thing. I suppose that includes man. And she is not permitted to enter a temple. She must be regarded as a filthy creature for thirty-three days.

That is for bearing a man child, but if she bears a girl child, then "she shall be unclean two weeks"—twice as long as for a man child; it is twice as filthy to bear a girl as it is to bear a boy—"and she shall continue her purifying threescore and six days." Thirty-three days of purifying for a boy and sixty-six for a girl. And because this woman had been so filthy as to bear a child she had to pacify the Lord by bringing him a "lamb of the first year for a burnt offering, and a young pigeon, or a turtle-dove, for a sin offering."

It was a sin for her to have a child, but God would forgive her sin if she would bring him a young pigeon or a turtle-dove. Then the priest had to make atonement for her to bring her at one with God. That is to say, she separated herself from God by her sin of bearing a child and the priest had to intercede for her and get God to forgive her.

This twelfth chapter of Leviticus is an expression of the uncleanness of the minds of God and of God's people. The same unclean idea is expressed by David in the Psalm where he says, "In sin did my mother conceive me." And this abominable idea lingers to this day, and your minds and my mind are so filled with these preposterous ideas of uncleanness that I cannot say what I want to say about it without shocking you. Constant references are made in the Bible showing that extraordinary uncleanness of the mind in regard to the birth of a child and the sex relations, and even to-day the prevailing idea is that these things are so obnoxious and filthy that anybody who speaks of them is vile or unclean.

In one of the courts of this city a woman was on trial for writing and offering for sale a book in which she combated this idea of uncleanness. The judge looked over her book and said to me: "Pentecost, have you read this book?" "Of course I have read it," I replied. "Do you know," he continued, "that this woman has actually used the name of the Almighty in connection with a discussion of the sex relations?" He said he had never heard of such blasphemy before. The idea of mentioning

the name of the Almighty in connection with the birth of a child was blasphemy!

In Deuteronomy, chapter twenty-one, God says: "When thou goest forth to war . . . and seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldst have her to thy wife: then thou shalt bring her home to thine house."

"If thou hast a desire unto her!" The woman has nothing to say about it. If you want her, go right in and pick her out. God says it is all right, and the woman has nothing to say about it.

"And it shall be, if thou have no delight in her, then thou shalt let her go whither she will." If she does not suit you, turn her out. That is God Almighty's command.

In the twenty-fourth chapter of Deuteronomy a husband whose wife finds no favor in his eyes is authorized to write her a bill of divorcement and send her out of the house. A woman could not divorce her husband for any cause, but the man can turn his wife out of the house as soon as he gets tired of her.

"And when she is departed out of his house, she may go and be another man's wife;" but, mark you, "her former husband, which sent her away, may not take her again to be his wife," if the second husband also tires of her and turns her out. No matter if the first husband finds that he made a mistake in sending her away and that he loves her more than he thought he did, he may not take her back again, after she has been another man's wife, for she has been "defiled," and that is "abomination before the Lord." Jehovah can't stand it. He can stand having her turned out of the house. He can stand two men having her for a wife, but he can't stand it to have her first husband take her back after her second husband has put her out of the house.

Now we come to the New Testament. Some Christians say it is the New Testament which has uplifted woman. Let us see. Jesus was a Jew and the Old Testament was his Bible. But the Christians say he was God. Then he was Jehovah. It was he who said all the things which the Bible says Jehovah said about woman. He made those Old Testament laws. How did Jesus regard woman? The twelfth chapter of Matthew tells how he treated his mother. His mother was naturally interested in her son. She knew he was going around making unpopular speeches and was likely to get into trouble.

One day while he was talking to a crowd his mother and brothers came to see him and word was taken to him that they were outside and wished to speak to him. What word did he send to them? Did he say, "Wait a few minutes until I finish talking to these pharisees and then I will see you"? Or did he tell the crowd to excuse him until he could find out what his mother wanted? No. He said, "Who is my mother? and who are my brethren?" Then he stretched his hands out to his disciples and said: "Behold my mother and my brethren!" He did not even send out word that he was busy and could not see them. He virtually said, "These people do not appreciate or understand me; you are my mother and my brethren."

In the second chapter of John's gospel we read the account of his first miracle. It was at a wedding feast. His mother was there. She was proud of her boy and expected wonderful things of him. When the wine was wanted his mother went to him and told him they had no wine. He replied, "Woman, what have I to do with thee? mine hour is not yet come." Yet, notwithstanding this rude reply, the mother forgave her son and said to the servants, "Whatsoever he saith unto you, do it."

Even at the crucifixion, as related in John, chapter nineteen, he again spurned his mother. If you will find in all history colder treatment of a mother, I'd like to know where it is. He was like all the others of that time who regarded woman as Jehovah regarded her. It never occurred to him that a woman has any particular right to man's respect. The mother of Jesus and her sister and Mary Magdalene stood by the cross, and when Jesus saw his mother and the disciple whom he loved standing by, he said to his mother, "Woman, behold thy son!" and to the disciple he said, "Behold thy mother!" And from that hour the disciple took her to his own house, a thing which probably her own son had never done.

Look at the Christian idea of marriage. When Jesus was asked if it was proper for a man to give his wife a bill of divorcement as the Mosaic law allowed, he said it was permitted in the old days because of the hardness of men's hearts. But he would allow a divorce for only one cause. His disciple said, "If the case of the man be so with his wife, it is not good to

marry." Not good to marry if you cannot get rid of your wife when you get tired of her. His answer was one of his vague and mystic statements. "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

That was simply saying, "Marriage is a sin. You had better not marry, but if you do marry you will be forgiven."

Tolstol has taken that same gospel idea of the sinfulness of marriage and made it the theme of his novel "The Kreutzer Sonata." In that book the doctrine is taught that if a man even looks on his own wife with loving desire he defiles himself. That is the gospel doctrine. It is sinful to marry, but if you can't appreciate spiritual things and be spiritual-minded, get married.

See what Paul says about marriage in First Corinthians, chapter seven: "But and if thou marry, thou hast not sinned; and if a virgin marry, she has not sinned. Nevertheless such shall have trouble in the flesh: but I spare you." Now here is Paul's reason for opposing marriage: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife." He seems to think it is not a good thing for a man to try to please his wife. "There is a difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit; but she that is married careth for the things of the world, how she may please her husband." A married woman is not holy in the spirit if she tries to please her husband. A virgin is holy in body; a married woman isn't. "And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction." That is the Bible idea of marriage. If you have a wife she will distract you from the Lord.

Women must obey. In Ephesians, chapter five, Paul says: "Wives, submit yourselves unto your own husbands, as unto the Lord."

That was Paul's idea. I shall show you that it was Peter's idea also. In the third chapter of the first epistle of Peter, he says: "Likewise, ye wives, be in subjection to your own husbands." He tells them how they must wear their hair and that they must not wear gold ornaments or fine apparel. They must obey their husbands, "even as Sara obeyed Abraham." I think it is unlikely, however, that Sara obeyed Abraham all the time.

Then Peter gives advice to the husbands and tells them to dwell with their wives according to knowledge, "giving honor unto the wife as to the weaker vessel." "The weaker vessel!" Certainly. She is nothing but a woman.

In another place Paul says, "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home."

Woman was not taught to read or write, and if she wanted to know anything she could ask her husband. Work and keep your mouth shut was the rule for women. Fancy the chance a woman had to learn anything by asking such men as Paul was preaching to.

In his epistle to Timothy, Paul says: "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

And Paul gave his reason for it. Here it is: "For Adam was first formed, then Eve." That was the reason why a woman must not be permitted to teach. "And Adam was not deceived, but the woman being deceived was in transgression. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."

Mr. Pentecost mentioned the facts that there are no women angels spoken of in the Bible; that God is masculine, but that when antichrist is mentioned in Revelation it is a woman who is called by a name that he would not utter before his audience; that the churches are mainly supported by women and will perish when women become free from the thralldom which the Church has put upon them.

JONATHAN MAYO CRANE.

The matrimonial knot is sometimes tied so tightly that it wounds those whom it unites.—De Varennes.

THE RIGHT OF FREE THOUGHT.

If Mr. Turner can be justly excluded, by the same law the government might have deported the late Herbert Spencer, the celebrated English philosopher. For Spencer was also one who, in a philosophical sense, "disbelieved in government." He was an intense individualist, and doubtless regarded theoretical Anarchy as the final ideal state, to which the cosmic process of evolution is slowly taking us. He was, of course, no revolutionist; but neither is John Turner, so far as any one can prove. Turner in England has been allowed perfect freedom to express his views; it was not until he came to America that he was found to be too dangerous to have at large.

It has been urged in some quarters, since the case of Turner began to attract attention, that if his teachings on government do not involve the use of violence and assassination they may have had effects upon weaker minds and ultimately lead to regrettable episodes. This is inhibiting opinions because of their possible ulterior effects when passing through unknown and possibly unsafe mediums. Need it be pointed out that reasoning of this sort has in all ages been used to justify the shackling of thought? Russian autocracy to-day fetters the Russian intellect and destroys the liberty of speech and of the press in order that doctrines dangerous to government as it exists in Russia may not be overthrown. What has the experience of 1,000 years proved to enlightened, self-governing people if it has not shown that the human mind should be as free as the air in its processes? Restrictive laws never propagated truth, nor struck down error.—Springfield (Mass.) Republican.

SENATOR HOAR ON THE TURNER CASE.

Senator George F. Hoar of Massachusetts, in a letter to A. C. Pleydell of New York, says: "Your letter of Dec. 1 came to Washington while I was at home in Massachusetts, and has just reached me. It is too late to answer it in time for your purpose. I should have said, if I were to write a letter to be read at your meeting, that I should not approve any law or any construction of any law that excluded persons from the country merely because they disbelieved in all organized government, unless they also favored forcible resistance to all organized government. That should be clearly established, and should not be taken as established by anybody's deduction, as a matter of logic, from what the person who is under consideration avows as his belief. One of the greatest single causes of religious persecution and intolerance is the imputing to other men opinions which they themselves disavow, but which their opponents charge them with because they seem to the opponents the logical deduction from what they say they think. I am not bound to accept or submit to what another man thinks the logical consequence of what I say or do."

DEATH OF HANNAH J. HUNT.

Another old-time friend of Lucifer has passed over the other side. Hannah J. Hunt, the mother of Lillie D. White, Lizzie M. Holmes, C. F. Hunt and S. A. Hunt, died Dec. 11, at the age of 78, after a severe illness of nine days, at the home of her daughter, Mrs. Holmes, in La Veta, Colo.

Mrs. Hunt was an intelligent and thoughtful woman, a staunch friend of free expression, free thought, and of tolerance in all things; while she could see and expose the absurdities in the old orthodox creeds, her spiritual nature always clung to the idea of a true religion, and she died believing in a future life, a good God, and the ultimate good of all things. She was both just and merciful, keenly sympathetic, and kind and lovable to all. She was much beloved in the little village where she died, and her many friends mourn for her.

POSTAL RULINGS MADE TO ORDER.

And now Autocrat Madden is again after Lucifer, this time on the preposterous ground that it is issued mainly for advertising purposes. Some of the dodges of Maddenism are scarcely credible. The autocrat seems to invent a new ruling for each reform paper which he wishes to suppress. He will shut out one for carrying no advertising matter, and another for carrying too much, the decision to be rendered, not according to law, but according to his own caprices. I trust that Lucifer will come out all right. It is a pity that such papers as are not Republican organs must be subject to these petty annoyances and persecutions at the hands of the most corrupt department in Washington.—The Demonstrator (Home, Wash.).

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES. VOL. VII. NO. 51.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Denied Entry as Second-Class Mail Matter by the United States Postoffice Department.

TERMS OF SUBSCRIPTION.

One copy, one year.....	\$2.00	One copy, six months.....	\$1.00
Two copies to one address, one year..	2.25	Two copies to one address, six mos..	1.15
One copy, three months.....	50 cents	Single copies.....	5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

Lucifer and its literature can be obtained in San Francisco at the book store of Robert C. Ross, 1203 Market street, opposite City Hall.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THE CENSOR STRIKES AT LUCIFER.

Lucifer of Dec. 17, No. 1,000, was printed and delivered at the postoffice at the regular time. Failing to receive bill for postage from the postoffice, and being informed by subscribers that Lucifer had failed to reach them, an inquiry was sent to the postmaster, and this was the reply:

"M. Harman, 500 Fulton street, Chicago, Ill.—Sir: Yours of Dec. 18 received. The edition of Lucifer of Dec. 17 is held at this office as unmailable, by order of the department at Washington, which has ruled that matter in this edition is in violation of section 497, Postal Laws and Regulations. The matter is now in the hands of the postoffice inspector in charge. Respectfully,
"F. E. COYNE, Postmaster."

This letter was received at noon on Sunday. On Sunday evening the copy for Lucifer must be taken to the linotype office to be set for the next week's paper. As there was no means of knowing whether the objectionable matter was contained in the advertising matter or in the reading columns, and as I did not even know what section 497 referred to, and as, furthermore, the copy from the editor was late in making its appearance, I decided to omit the publication of Lucifer for last week.

On consulting the statutes at the postoffice I found that section 497 prohibits the mailing of obscene literature, of instructions for the prevention of conception or for the procuring of abortion, or of matter pertaining to lotteries. As it was clear that there was nothing concerning the last three subjects in No. 1,000, the charge is apparently based on alleged obscene matter. We certainly have no desire or intention to print obscene literature, believing as we do that the subject of the sexual relations through which the world is peopled is one meriting earnest thought and serious discussion—a subject not to be dealt with flippantly, coarsely, obscenely.

The inspector, in reply to the request of Clarence S. Darrow to inform him whether the offending matter was contained in advertisements or reading matter, said that it was in the articles, but did not specify which article or articles. The first three

pages of that issue were taken up with reports of the mass meeting in Cooper Union, New York, protesting against the incarceration and threatened deportation of John Turner, and comments of the press thereon. The paper contained also "Notes of Travel," by the editor; a brief report of the "New Thought" convention, and two short articles on Socialism and the Single Tax. These, with a copy of protest passed at a San Francisco meeting against the action of Mr. Madden in the cases of Lucifer and Helen Willmans, and the customary "Various Voices," took up nearly the entire paper. As none of these dealt in any way with the sex question, it would be difficult to realize that even the most vivid imagination could see any obscenity in them. Of the two short remaining articles, one was written by Mrs. Sara Crist Campbell, a refined, gentle woman, a good wife and a mother of grown children, and the other by Miss Laura H. Earle, also refined, cultured, and womanly. Both these articles were on the sex question, but if these articles, written seriously and earnestly by women of such character as these, are obscene, then everything ever written on the sex question, be it ever so pure and with the highest motives, must also be obscene.

★ ★ ★

Nearly all of our readers know that about two months ago we were required to submit to the postal officials evidence of our circulation, including subscription lists, cash-books, and letters ordering the paper covering a year's time. We were told that we had no right to send Lucifer regularly to any but paid-in-advance subscribers, or those from whom we held letters definitely requesting credit; that we could print only twice as many copies as we had paid-in-advance subscribers. We revised our subscription list in compliance with this ruling, and cut off nearly five hundred names, among them some of our best friends. We also reduced the number of copies printed, which reduction practically deprived us of the privilege of sending out sample copies.

We heard no more in regard to the legitimacy of our list of subscribers, but were ordered to show cause, on or before Dec. 12, why the second-class privilege should not be revoked on the ground that Lucifer is published primarily to advertise the private business of the publisher. We tried to learn what our rights were in regard to advertising, but could get no authoritative information. We were told by one who had been connected with the Arena that, at the time this question arose in regard to that publication, the decision was that the publisher had a right to 50 per cent of the advertising space for his own business. We obtained advertising from others, and reduced our own advertising to much less than 50 per cent. Then we notified the Postoffice Department of the change, saying that this was our understanding of the matter, and saying that if we were in error we would comply with the rules when informed what they were. About two weeks later we received the following reply—if reply it can be called:

"Publisher Lucifer the Light-Bearer, Chicago, Ill.—Sir: I am directed by the department to inform you that after the hearing accorded to you on Dec. 12, 1903, to show cause why the authorization for the acceptance of your publication as second-class matter under the act of March 3, 1879, should not be revoked, the department determines that Lucifer the Light-Bearer is not entitled to transmission in the mails at the second-class rates of postage, because it appears from the evidence submitted to the department that the publication is 'designed primarily (chiefly) for advertising purposes'—i. e., to promote another business of the publisher—and is therefore within the prohibition of the law (act of March 3, 1879, ch. 180, sec. 14, 1 Supp. p. 246, section 428, P. L. & R.)

"Therefore the authorization granted for the acceptance of Lucifer the Light-Bearer for mailing at the second-class rates of postage has been revoked, and I am directed to require all separately addressed copies and packages of unaddressed copies which may hereafter be offered for mailing at this office to be

prepaid with stamps affixed at the third-class rate of postage—one cent for each two ounces or fraction thereof. Respectfully,
"F. E. CORNE, Postmaster."

The postoffice business differs from other business in many ways, but in none is the difference more conspicuously manifest than in the fact that in dealing with the men who conduct any private business it is possible to learn, by inquiry, under what conditions you can transact business with them. It would seem that the postal officials are under no obligation whatever to answer inquiries which in private life common courtesy, to say nothing of business policy, would prompt them to answer. If there is any invariable ruling in regard to advertising, we should have been given it on request. We see newspapers and magazines advertising their own publications and those of others unmolested, and know that a very large proportion of subscriptions are not discontinued at their expiration. It would be interesting to see the rulings which have been encountered enforced in all other instances, from the great magazines and dailies, which advertise anything they choose, down to the smallest publication. If they were conditions would soon be changed.

★ ★ ★

This decision will nearly double the cost of issuing Lucifer. Postage on fifty-two copies of Lucifer will cost 52 cents, instead of 2 cents as heretofore. It is necessary to send out many sample copies, as it is almost exclusively through them that Lucifer's circulation is increased. At \$1 a year the receipts on subscription were not sufficient to cover cost of publication. It was necessary to receive some income through the advertising columns for us to get sufficient to pay bills. The cost of composition, press work, paper and mailing has increased at least 40 per cent during the past five years. We had decided that it would be necessary to raise the price of the paper with the beginning of the new volume, even had we not suffered this decision in regard to the postage. But now it is absolutely essential that the greatest number of our subscribers pay double the former amount if Lucifer is to live. So we have raised the price to \$2 a year, and will do all we can to make the paper worth it. As heretofore, we will not discontinue sending the paper to any one who really wants it and who is unable to pay for it. From such we will accept little or nothing. The extra 50 cents we receive from others will help to pay for such as these and for sample copies. We hope to hear from every one of our subscribers. We wish to be informed by each who is willing to pay the extra dollar, and we also want to know how many there are who cannot. We ask those who desire the paper to live to support it. We are willing and glad to give sufficient time to issue the paper, and neither ask nor need to receive living pay nor any pay for our share of the work other than the satisfaction which is ours in doing it.

★ ★ ★

I do not believe that "Whatever is, is right," but I am certain that good can be made to come of even evil conditions. It is for us to see if this will not give added determination and energy to all of us who wish to see Lucifer live, and with it the principles for which it stands—free thought, free speech, free press, and free men and women.

What say you?

LILLIAN HARMAN.

We will give a copy of Dr. Foote's "Home Cyclopedic," price \$2, with Lucifer one year for \$3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 400 pictures, eighty in color. Send for circulars.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 108 pages. With Lucifer one year, \$2.25.

HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of \$2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

A friend writes: "I think most of your subscribers would cheerfully pay extra rather than have the paper suppressed. Some of them might, and doubtless would, take two or more copies and give them away for the good of the cause. I am not working now, but you could depend on me to give at least \$5 toward extra subscriptions. I think many of the best friends of the paper would give at least twice as much as they have been giving rather than see the paper stopped. It must not stop."

Henry E. Allen of this city writes of the suppressed issue: "Your last issue is a credit to any movement and it stirs me to think of its being denied second-class rates."

We have a partially "new dress" every week, as the type is set by linotype and is new with each issue. But we have an almost complete new dress this week, and we hope the improvement in appearance will merit the approval of our friends.

NOTES FROM THE FAR WEST.

SAN FRANCISCO, Cal., Dec. 22, 1903.

The railways advertise that it is only three days' ride between San Francisco and Chicago, and yet it is near a month since I wrote the last "notes" that I have seen printed in Lucifer. Letters written by me and mailed on Tuesdays or Wednesdays do not reach Lucifer's office till Monday of the next week—too late for appearance in that week's issue.

The railways are in receipt of enormous subsidies for carrying the mails, the pay for which service being seven to ten times as great as that received by them for carrying ordinary merchandise, "express" matter, etc. In view of this well-known fact it would seem that the people who pay the bills have just cause for complaint when there is a chronic lack of promptness in fulfilling the contract on the part of these railways; for, after making reasonable allowance for tardiness in handling the mails by the postoffice officials, the chief responsibility of delay is believed to lie at the doors of the railway management.

I have had ample opportunities for knowing whereof I speak when I say that the railroad companies act much as though they feel themselves responsible to no one for the fulfillment of their contracts as to time.

And why should they?

A few weeks ago at a station on the Southern Pacific Railway the train, as usual, was several hours late. Men and women in the waiting-rooms were getting impatient of the delay, when in rushed a man exclaiming:

"Here comes the government!"

"How's that?" asked a bystander.

"Why, don't you know who it is that governs this state? Your question shows you are not a Californian. Every Californian knows that the Southern Pacific Railway owns the legislature and the judiciary of the state."

Is it not much the same in every state of the American Union? The Santa Fe is said to own New Mexico and Arizona, and how many more states and territories it may be difficult to ascertain with certainty. And in the national legislature, the so-called Congress of the United States, and in the national judiciary it is believed that the railway combine has been able in the past to get, with rare exceptions, whatever legislation and whatever judicial ruling it has asked for.

Three days more only—or rather two days more only—till the most popular and most universally observed of all the American holidays. For some weeks the silent observer, on the streets of San Francisco, cannot have failed to observe the preparations going on for this annual carnival, so to speak. "Thanksgiving Day" is, every year, something of a carnival, but everybody does not stop work to join in the observances—the feasting and the general merry-making—as is done at Christmas and during the week that follows "Christmas-tide."

The fact that this week closes the solar and calendar year, and that thenceforward the days begin to gain perceptibly upon the nights, accounts, no doubt, in a measure for the universal

and time-honored popularity of the Christmas festival. Even by those who care nothing for the religious or theologic traditions connected with the observance of this holiday, the general cessation of business, of gainful occupations, is welcomed as one of the social events that make life endurable and also enjoyable.

The phrase "social events" is, as I think, very appropriate here. At this carnival, when every one seems to catch the contagion, the merry-making epidemic, the poor and unfortunate are remembered as at no other time in the whole year. At this time few if any will refuse to give something to reduce the sum of human misery. Professional beggars thrive during "holiday week" as at no other time of year.

After a few days spent in San Jose, a thriving little city of some thirty thousand inhabitants, visiting with our old-time friends, Mrs. Elizabeth H. Russell and Mrs. Hillis and her family, formerly of Cleveland, Ohio, and also with our old-time Kansas friends, the Secrests, I find myself again in San Francisco, trying to do a little work on Lucifer's lines. Have made the personal acquaintance of many radical thinkers and workers; am slowly adding to Lucifer's subscription list; have sold some books and pamphlets; have given three set lectures to fairly good audiences on subjects outlined as follows:

(1) "The Impending Revolution—Will Its Outcome Be Monarchy, Anarchy or Socialism?"

(2) "Sexual Reform as an Element of Social Progress."

(3) "Ingersoll on the Sex Question."

Next Sunday I am to begin another series of meetings for 3 o'clock p. m. in Fraternal Hall, Odd Fellows' Building, with subjects outlined as follows:

Sunday, Dec. 27—"Love in Freedom—The Marriage Superstition."

Sunday, Jan. 3—"Motherhood in Freedom—Woman Man's Savior."

Sunday, Jan. 10—"Evolution—How It Evolves. Psychic Impression."

Seats and discussions free at all meetings.

M. HARMAN.

* * *

SAN JOSE, Cal., Dec. 15, 1903.

How time flies! It seems scarcely possible that three and one-half months can have come and gone since I left Chicago. Altogether these months have been very enjoyable ones to the writer. Every day has been a revelation, so to speak. Change, perpetual change! No two days alike as to experiences. So many new faces, new names, new personalities, new scenes—the work of nature or of art—that there has been neither time nor opportunity for lapsing into forgetfulness of the demands of the here and the now.

* To one who remembers the days before the Mexican war, when California was a foreign country, a part of the Spanish-American states, and as little known to the average citizen of these United States as Chili or Patagonia now is, it seems little less than miraculous to find in California to-day a duplication of Chicago, New York, or Boston, and with all the appearance of having been here for centuries.

The difference between Market street, San Francisco, and State street, Chicago, is too small to be noticeable, except, perhaps, in the height of the main buildings. We have here the same gorgeous display of merchandise, the same eager rush of thousands of well-dressed women and men in and out of the stores and along the broad sidewalks, the same perpetual din of travel and of traffic—the street cars, the steam cars, the truck wagons, the boats, the factories, the newsboys, the street peddlers, street beggars—prominent among which latter, just now and for a week or more past, have been the "Salvation Army" and "Volunteers of America" begging with banners for "help for the poor of San Francisco—a Christmas dinner for 2,000 poor people," etc., etc.

Thus it is seen that, with the other evidences of a high state of civilization, California has thousands of people in need of dinner and willing to accept a dinner as a gift from the charitably disposed.

Among the reflections naturally arising from witnessing the persistent public begging of many hundreds of the Salvation Army people—all of whom seem to be well dressed and well-fed—are these:

If all the time spent by the Salvation Army in standing on the street corners asking people for money were spent in some productive labor, would not the sum total of poverty and misery

be reduced in a more rational way than by this world-wide system of begging for "God's sake"?

Do not all systems or schemes of public charity help to perpetuate rather than cure the evils of poverty, disease, deformity, idiocy, etc.?

Is it not true that the more religious the people the more beggars? that is, the greater the number of those who depend on charity for the means of subsistence, and the less keen the repugnance felt by the recipients towards that method of obtaining a livelihood: also the less understanding of the causes that make it necessary that we should "have the poor always with us"?

This question of how to abolish poverty, and thereby abolish the methods of the Salvation Army and of other organized forms of beggary, brings again to mind the many plans of getting people away from the cities to the country, and allowing them to draw their sustenance directly from Mother Earth. From what I have learned since my arrival in California, I am inclined to think that few if any countries in the world are better adapted to forming co-operative communities on the same general plan of that adopted by the people of Home, Wash. Here the soil is much more productive, the climate milder, the means of transportation and of communication with the rest of the world far superior.

M. HARMAN.

ERRATUM.—In No. 999, page 380, second column, the line, "The man of whole soul," should read, "The man of noble soul."

M. H.

THE ECONOMIC DIFFERENCE.

The enslaving nature of land monopoly has been neatly illustrated by General Wood in the Philippines. Here is the dispatch from Manila published in the Chicago Evening Post of the 11th, which tells about it:

"Major General Leonard Wood has proclaimed in Moroland an anti-slavery law, passed last October by the legislative council of the Moro provinces. On the promise of the sultan and dattos to abide by its provisions General Wood has suggested to Governor Taft the establishment of the native Moros on lands which will be assigned to them by the sultan and dattos at a rate of valuation sufficient to provide the latter with a moderate income from the rentals."

Now, what is the difference, in economic principle, between the slavery that allows sultans and dattos to exact work without wages, and the "freedom" that allows them to confiscate wages in the name of "rentals"?—The Public (Chicago).

Precisely the same as the difference, to the tenant, between allowing the landlord to collect rent for the use of land and allowing the State to collect the rent in the form of a tax on land values.

H. R.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

BUSINESS AND PROFESSIONAL CARDS.

OTTO WETTSTEIN,

THE LIBERAL MAIL-ORDER JEWELER.

Now permanent at No. 110 N. Kensington Ave., La Grange, Cook Co., Ill. Can save you 10 to 20 per cent on Watches, Diamonds or anything in the Jeweler's Line. Write me and receive prices and my great little tract, "Theism in the Crucible," free.

J. H. GREER, M. D.,

52 DEARBORN ST., CHICAGO.

Office Hours—9 a. m. to 6 p. m.; Wednesdays at 1 Saturdays, 9 a. m. to 8 p. m.; Sundays, 9 a. m. to 12 m.

Telephone, Randolph 42.

DR. OGILVIE A. RICE,

DENTIST.

1536 MILWAUKEE AVE., COR. WESTERN, CHICAGO.

Telephone West 141.

PHILIP G. PEABODY,

ATTORNEY AND COUNSELLOR AT LAW.
15 COURT SQUARE, ROOM 61.
BOSTON, MASS.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

R. Starcke, Beaver Falls, Pa.: I do not like to miss a single number of Lucifer. The world would be better and wiser if it were read by every individual.

Lena Selde, Spokane, Wash.: I must be in arrears on my subscription to my beloved Lucifer, so inclose \$1, for which send Lucifer as directed. I want to say things about the Postoffice Department, but will leave it for some one who can say it better, if not more forcibly, than I could.

J. E. Boultenhouse, Ann Arbor, Mich.: "Lucifer is able, honest, and courageous. I challenge the government to show that it is not being conducted for the private gain of its officials instead of for the public good, and to show cause why it should not, on this account, be denied the benefit of taxation.

J. C.: I like the paper, but I think you ought to have more original articles. I'd like to see something from E. C. Walker and James S. Denson and Rev. Sid occasionally. I like Adeline Champney and Dora Forster. Why don't Lillian give Lucifer more of her interesting opinions on matters and things?

R. E. Bruce, Mich.: For the inclosed 25 cents please send me another copy of "Marred in the Making." I loaned the one I had and it did not come back the last time. Many had read it before and pronounced it an exceedingly truthful presentation of existing conditions in more homes than we are willing or wish to admit.

Adeline Champney, Boston, Mass.: I am sending you enclosed \$1 to pay my subscription to Lucifer for the ensuing year. Hard as it is for me to get this yearly dollar, I cannot do without the paper. One must have some paper that reaches after "bed-rock" principles. The feature of the open court to all ideas is also worth much more than the money.

H. E. S., Baker City, Ore.: For the inclosed 50 cents kindly continue sending Lucifer to my address. I am opposed to an administration that discriminates against any publication or business. All should have equal right to use the mails by paying their proportion of the labor cost of handling and transporting mail. I suppose some Socialists have made answer to Herbert Spencer's "State Socialists" in No. 996. He presupposed an ignorant working class that allowed the "officials" to rule. Modern Socialism is democratic rule; the people to make their own rules, to use officials as servants and dismiss them at any time they usurp beyond their rights or show incompetence. Those who prefer to be their own superintendents can do piece, job, or contract work. In vocations that absolutely require manage-

BOOKS AND PAMPHLETS.

KAREZZA.

SCIENCE OF MARRIAGE.

A godsend to every wife—a joy to every husband.

This work brings peace into homes disrupted by inharmony in the sexual relation. Dr. A. B. Stockham advises a practice which leads to individual liberty and to deeper love between husband and wife.

Dr. F. G. Welch: "After a personal trial of its teachings, I want to thank you for a great service to humanity."

Rev. George R. Ranshaw: "Out of a beautiful and ennobling experience, I can say, I KNOW."

Gives a high ideal of the marital relation and teaches control of the fecundating Power.

J. A. Smalley, M. D.: "I have received more actual benefit from the practice of KAREZZA teachings than from all other books on Sexual Science."

A. B. Franklin, M. D.: "KAREZZA does more than any other single thing to make marriage a perpetual courtship."

LEVANT CLOTH, POSTPAID, \$1.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

WOMAN AND HER RELATION TO THE CHURCH, OR CANON LAW FOR WOMEN.

BY HARRIET M. CLOSZ.

A succinct statement of the position to which women were doomed by the Church Fathers and authorities. Every woman should possess a copy. Price, 10c. M. HARMAN, 500 Fulton St., Chicago, Ill.

THE PRODIGAL DAUGHTER; OR THE PRICE OF VIRTUE.

By Rachel Campbell. Together with Legal Wifehood, by Lucinda B. Chandler; Life's Gifts, by Olive Schreiner, and Marriage—What It Was and Is, and Will the Coming Woman Marry? Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

ment—superintendence—it is better to have the superintendent responsible to those he directs than to royalty, plutocracy. The merit system is better than the "pull" system, the co-operative than the competitive or Anarchist system. Best results with least work, abolition of poverty and establishment of justice are all possible under Socialism, the best system as yet discovered.

Walter Breen, Omaha, Neb.: The Appeal to Reason only two years ago had to make the fight of its life for free access to the mails. If your second-class rates are revoked you must put a one-cent stamp on every paper sent out until such a time as a change of administration gives us freedom of press and mails. I for one, as a subscriber of nine years' standing, will pay \$3 per annum to get my paper, which I think as much of as my Truth Seeker, as a protest against this twentieth century species of inquisition. We Freethinkers must look at this matter this way: these "Tories of a new type" are like the persecutors of the old Inquisition, and we should be thankful that we are not all deported or imprisoned. Let us take heart and think of what Voltaire and others had to go through to get their ideas before the world.

GOING WEST THIS WINTER?

Whether the journey is for pleasure, business or health—for a few days or several weeks—near by, to Oklahoma or 'cross continent to California—

It will pay you to look into the SANTA FE as the way to go. You can ride in state on the California Limited or in the more economical tourist sleeper on other fast trains. The service is faultless either way.

Bear in mind the fact that the SANTA FE is the only road under one management from Chicago through to the Pacific Coast. It is Santa Fe All the Way, and that's much to say.

We realize that the best advertisement is a pleased patron, and no effort will be spared to make your trip enjoyable. This coupon is offered for your use.

J. M. CONNELL, Gen. Agt.,

A., T. & S. F. RY.

100 ADAMS ST., CHICAGO.

I am planning a trip to.....
Please send me literature and information as to rates, etc.

Name.....

Street No.....

City.....

A BARGAIN.

FOR SALE—The Brodhead Windmill plant, at Brodhead, Wis., is for sale cheap. It consists of a well-equipped foundry, machine shop and wood shop. The cause is poor health, old age, and inability to run it. It is located in as fine a country as can be found west of the lakes. It fell into my hands through a bankruptcy sale, and therefore I can sell for less than the tools cost. Inquire of S. O. BISHOP, Brodhead, Wis.

A PRIVATE MATERNITY HOME

Or Lying-In Hospital for Women During Pregnancy and Confinement. Especially adapted to classes that wish to avoid publicity. We provide a home for the infant by adoption if desired. For particulars and terms give description of case, and address C. S. WOOD, M. D., Suite 63, 119 LaSalle St., Chicago, Ill.

AT LAST I HAVE THEM!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 80c each, two for 50c. Address EDWIN C. WALKER, 244 W. 143d St., New York, N. Y.

WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

BOOKS AND PAMPHLETS.

EVERY WOMAN SHOULD OWN

TOKOLOGY.

A COMPLETE HEALTH GUIDE.

BY ALICE B. STOCKHAM, M. D.

Teaches possible painless pregnancy and parturition, giving full, plain directions. Treats of diseases of women and children; contains practical teachings on Change of Life, limiting offspring, etc.

Lizzie N. Armstrong writes: "If I knew I were to be the mother of innumerable children it would have no terrors for me, so great is my confidence in the science of Tokology." Dr. C. B. Willis: "Tokology is doing more for women than all other books put together."

CLOTH, PREPAID, \$2.25; LEATHER, \$2.75.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

VICE: ITS FRIENDS AND ITS FOES.

BY EDWIN C. WALKER.

Contents—Brotherhood of Man; The Recognition of Facts; Folly of "For Men Only"; Definition of Vice; Horrors of Prostitution; Abnormal Sexuality; Errors of Fathers, Mothers and Teachers; Persecution Does Not Reform; Prostitution and the Crusaders; The "Spoiling of the Heavens"; What Are the Effects of Rivals and Crusades? The Economic Side of the Problem; Party Politics in Vice Crusading; In What Does Prostitution Consist? Some Causes of Prostitution; Two Kinds of Prostitution Compared; The Opponents of Divorce; "Pacifying" the Tenements; Action for Advanced Women. With Appendix: The Wanderings of a Spirit; Our Fair Civilization; The Folly and Cruelty of It All. Price 15c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

LOVE'S COMING OF AGE.

BY EDWARD CARPENTER.

A treatise on Sexual Science and Marriage, rich in thought and strong in expression. Emphatically a book for the thinker.

Carpenter holds that woman's freedom is based upon economics; she must be independent financially that she may not be forced to sell herself in or out of marriage. He also makes a strong plea for a motherhood of freedom and thoughtful preparation.

AMERICAN EDITION, CLOTH, PREPAID, \$1.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

RELIGION AND RATIONALISM.

THE RELATIONSHIP OF EACH TO HUMAN LIBERTY.

BY E. C. WALKER.

The religionist, fancying that he has the whole truth, is logically opposed to investigation, and he appeals to physical force to arrest the discovery of new truths. What Rationalism is, and how many believe themselves Freethinkers who are only unbelieving or disgruntled religionists. The necessity for separate organization and a division of labor among reformers. The Secular Union. Important facts and arguments in a compact form. Price 5c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

CREATIVE LIFE.

A BOOK FOR YOUNG GIRLS.

BY ALICE B. STOCKHAM, M. D.

A timely and important message not found in text books. Every girl seeks and should have this true, plain and practical knowledge. One writes: "Thank you, thank you, dear Doctor, for the plain but beautiful thoughts. Womanhood, motherhood and life have new meanings. You ennoble your theme." Prepaid, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

THE STRIKE OF A SEX.

A NOVEL BY GEORGE N. MILLER.

FORTIETH THOUSAND.

"The Strike of a Sex" is a fascinating novel bearing upon the sexual relations. It is a bold protest against the customary life of most married people, and at the same time a prophecy of happier conditions between man and wife. Prepaid, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

WHAT THE YOUNG NEED TO KNOW.

A PRIMER OF SEXUAL RATIONALISM.

BY E. C. WALKER.

"Let us cease to be ashamed of what makes us men, of what makes us women, of what gives us the kisses of lovers and the encircling arms of babes." Paper covers; 42 large pages. Price 10c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

"PERSONAL EXPERIENCES OF TWO AMERICAN ANTI-VIVISECTIONISTS IN VARIOUS COUNTRIES."

BY PHILIP G. PEABODY.

With an Appendix by Col. Robert G. Ingersoll. Reduced from 25c to 15c. Apply to PHILIP G. PEABODY, 15 Court Square, Boston, Mass.

PRIESTLY CELIBACY.

By Prof. A. L. Hanson. Together with The Incoherence of Transition, by E. C. Walker; Motherhood in Freedom, by Moses Harman; The Greatest Sin (an allegory), by R. B. Kerr; and Jealousy, the Foe of Freedom, by Oscar Rotter. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

THE RIGHTS OF CHILDREN.

By R. B. Kerr. Together with What Are Women Here For? by E. B. Foote, Jr.; M. D.; The New Martyrdom, by Lillian Harman; and The Will, from the French of Guy de Maupassant. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

A TALK OF THE STRASSBURG GESE.

By R. B. Kerr. Together with The Strike of the Strassburg Geese, by U. W. Coolidge; A Traveler's Tale, by R. B. Kerr; The Cat's Story, by Emma Solis. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

If these figures correspond with the number printed on the wrapper of your Lucifer, your subscription expires with this number.

If a copy of Lucifer fails to reach you, please order by number or date.

BOOKS AND PAMPHLETS.

HILDA'S HOME.

A STORY OF WOMAN'S EMANCIPATION.

BY ROSA GRAUL.

With Macaulay, Rosa Graul would say: "The cure for the evils of liberty is more liberty." Hence she has no fears that under Freedom the Home and the Family would cease to exist, or that woman would be less loving and lovable, or that man would be less manly and honorable. On the contrary, she maintains that only in the soil and atmosphere of freedom is it possible for true womanhood and manhood to live and flourish.

426 pages. Cloth, \$1; paper, 50c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

MARRIAGE IN FREE SOCIETY.

BY EDWARD CARPENTER.

One of the best short works on the subject. A charming little gift book.

"Love is doubtless the last and most difficult lesson that humanity has to learn; in a sense it underlies all the others. Perhaps the time has come for the modern nations when, ceasing to be children, they may even try to learn it."

DAINTILY PRINTED. PREPAID, 25c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

OUR WORSHIP OF PRIMITIVE SOCIAL GUESSES.

BY E. C. WALKER.

Contents—Love and Law; The Moloch of the Monogamic Ideal; The Continuity of Race-Life, and Tyranny; Food and Sex Fallacies; a Criticism; When Men and Women Are and When They Are Not Varietates; The New Woman; What Is She? What Will She Be? The State Hiding Behind Its Own Mistakes; Bishop Potter's Opinion of Divorce; Love's Attraction and Expression; Is She an Honest Girl? Lloyd, Platt, and the Pitiful Facts; Social Radicals and Parentage; Anthropology and Monogamy; Love and Trust Versus Fear; Reflections Upon Reading William Platt's "Women, Love and Life." Price 15c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

A CITYLESS AND COUNTRYLESS WORLD.

AN OUTLINE OF PRACTICAL CO-OPERATIVE INDIVIDUALISM.

BY HENRY OLBRICH.

Regarded by many persons as a more interesting and consistent economic reform novel than Bellamy's "Looking Backward."

Bound in red silk with gold title. Nearly 400 pages. Paper, 50c; cloth, \$1.

M. HARMAN, 500 Fulton St., Chicago, Ill.

GOVERNMENT ANALYZED.

BY JOHN B. KEISO.

Contents—Derivations and Definitions of Political Terms; Various Forms of Government; General Principles of Government; Origin of Government; Declaration of Independence; Articles of Confederation; Defects of the Confederation; Formation of the Constitution of the United States; Taxation; Tariff or Protection; War Punishments; Marriage; Religion; Prohibition; Money; What a Government Should Be.

519 pages. Cloth binding somewhat damaged, and reduced from \$1.50 to 80c.

M. HARMAN, 500 Fulton St., Chicago, Ill.

ORIGIN OF THE FAMILY, PRIVATE PROPERTY, AND THE STATE.

BY FREDERICK ENGELS.

Chapter titles: Prehistoric Stages; The Family; The Iroquois Gens; The Grecian Gens; Origin of the Attic State; Gens and State in Rome; The Gens Among Celts and Germans; The Rise of the State Among Germans.

217 pages; bound in cloth. Price 60c; postage 5c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

THE STORY OF IJAIN;

OR, THE EVOLUTION OF A MIND.

By Lady Florence Dixie. With Epilogue by "Baladin" (W. Stuart Ross), and four illustrations beautifully printed in colors. Price \$1; postage 5c.

STOCKHAM PUB. CO., 70 Dearborn St., Suite 72, Chicago.

THE CURSE OF MATERNITY.

From the French of Henry Fèvre. Together with How to Escape the Curse, by Jonathan Mayo Crane; Woman's "Duty" to Bear Children, by E. C. Walker; True and False Morality, by C. L. James; and Love's Law, by William Francis Barnard. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

THE ABOLITION OF MARRIAGE.

By John Beverly Robinson. Together with Isabel's Intention, by Mariette; Reminiscences of Berlin Heights, by A. Warren; and The Sexes and Love in Freedom, by Oscar Rotter. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

THE UNWOMANLY WOMAN.

By Lizzie M. Holmes. Together with That Great Fraud, Yeapt Society, by Moses Hull; Virgin Soil, by George Harman; and Normal Sexual Action, by Ernest Winsor. Price, 25c. M. HARMAN, 500 Fulton St., Chicago.

RULED BY THE TOMB. A discussion of Freethought and Free Love. By Orford Northcote. Price, 10c. M. HARMAN, 500 Fulton St., Chicago.

INSTITUTIONAL MARRIAGE. From the viewpoint of an exiled Marsian. By M. Harman. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.

LIBERTY: Political, Religious, Social and Moral. By A. F. Tindall. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.

THE REVIVAL OF PURITANISM, by E. C. Walker. Price, 10c. M. HARMAN, 500 Fulton St., Chicago.

LUCIFER. Bound volumes, \$1.75; unbound, \$1. M. HARMAN, 500 Fulton St., Chicago.

THE COMING WOMAN, by Lillie D. White. Price, 5c. M. HARMAN, 500 Fulton St., Chicago.

